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186 This may come later. The truth seems to be that they are not "Flores-conscious" or "Larantuka-conscious."

186 798 Indeed, the only slight flare of criticism of any other section or group on Flores was Roy's statement that the Mohammedans cause a bit of trouble (but this seems to be a fear or perhaps a recognized resemblance to the previous troubles here; for example, see the history of the Mohammedan attacks on Christian settlements in Flores). They are singularly mild on all this, especially when contrasted with Ambon and the chronic "gripers" there.

648 609 578 681 The people here all knew that they were a subject group. Although they were not happy, there was no revolutionary spirit. There was some secret criticism, and everyone was sure that it would be better to be free. Roy said that one impressive thing was that the people disliked the coarse quality of the Dutch, and he said that there was too much of the "god verdomme" stuff. He imitated a coarse Dutchman swearing at the natives. And in the prewar period, all the people here would gladly have seen every single Dutchman leave, except the pastors. They liked the latter, but hated the officials. A sore point, of course, was that of taxation, but they also hated the summary way they were so easily put in jail. He keeps on saying how if a man tried to press his case with the Dutch, the latter just waved his hand and said, "To the bui with him."

648 578 609 When the guru had his famous case concerning the land, and the kepala kampong was put in jail because Roy and he would not sign the paper, twenty soldiers surrounded his house. The kampong people were so angry that they wanted to start a battle then and there. Roy dissuaded them, however, and then offered to pay a fine in order to release the kepala kampong. The

War

727 was then that Keweluk said it was taboo to kill,
266 (to kill women only evidently?). Maybe Vatter ^
has a version? Anyway, he did admit that when an enemy was captured in war, although they didn't kill him in the korke (he was a bit shocked at the idea), they would kill him outside the kampong. His father did this, which was quite decent after all!

754 He insists that there was no cannibalism at
[266] all, except that formerly (and even today?) the suwanggi did it. They were and are evidently the devils here. They do the things that other people wouldn't. I wonder if perhaps they are the scapegoats for past practices. That is, they say that their ancestors never did such things, only the suwanggi did them. But, note that there were plenty of suwanggi. Roy's father had to kill fourteen in one day in Leloba alone! There is something fishy here. Either he won't tell everything, or else he has forgotten, or else I am really wrong to suspect him.

681 The death punishment was given only to suwang-
684 gi (again the devils). It was also given in cases of adultery if the offenders were caught red handed.

Thus my work in Leloba--Wailolong ended. Roy
115 is a fine old fellow. His only requests were to
124 ride with me if I happened to be going the "same" way," and to take his relatives and family along. He also wanted some photographs, and I will send him a photograph of me. And a copy of my book. I will also send him some medicine for asthma. How different he is from the begging and crafty Endenese.

Roy probably won't live much longer. He is a dramatic figure.

He, more than anyone else, probably, killed off paganism here. But he retains the tolerance and respect for his ancestors, and a knowledge of and pride in the legends and old things.

[See bibliography, cat. 113 --Analyst]

R

167 men to leave, as the tax is on each household
651 headed by an adult man (fl. 12.50 annually),
486 and thus the radja would lose income if they emigrated.

266 There was head-hunting here before. They
●681 say that the only cannibalism was the eating
754 of the hearts of enemies in order to gain additional strength. There was no human sacrifice, they say, but they have heard of the Lio stuff (and I checked with Arriens and noted that de Bruine? in a report on Lio did not list this as among the crimes of the executed Radja of Lio--whose alias was Pius!--but Arriens says that he did it anyway). The only way a person could be given the death punishment was to be proven a suwanggi.

778 More about the tubu musu. They say that
831 "musu" means "two become one." If so, this is
178 perfect, and indeed the tubu musu is similar to the linggam-yoni. Indeed, they say that it consists of an upright stone, less than a meter high, standing on a flat one. "Tubu" they say means "stone," but I note that Arndt gives it an "obscene" meaning (or is it the musu part that is obscene? check Arndt's Lio dictionary).

They have a rather vague idea that this tubu musu may represent male and female. And it can have children. Thus it is like many such stone-bearing stones in Indonesia, including the stones of Larantuka and some on Ambon. I asked if the tubu musu still had children, and this is beautiful, "no more." It is like Roy saying that the familiars of his father appear no more (but they are there and he could call them: "I can call the spirits from there, etc." "Yes, but will they come?") He has no doubt that they would come. I should have asked if the stones still could have children. Anyway, both they and Roy are completely serious about what used to happen. There are no more rites held at the tubu musu, but plenty were held formerly.

[Typed]

1/ [Controleur at Ende--Analyst]; 2/ [Probably Controleur at Lio--

Wee

622 Rahong is just about the same as fifty years
624 ago, except for the kraeng kampongs which have gone out since about fifteen years ago. Also, there have been kepala kampongs since then. The organization runs as follows: Kampong: tuan tanah; kepala kampong; tuan panga; tuan mbaru. These form the kampong council. Some kampongs have the same man as tuan tanah and kepala kampong.

632 Gelarang: the gelarang (and they use the
614 title dangka for him, also) (one can't use "tenu" and "gelarang" at the same time; thus it is not "tu'a tenu gelarang"), and the kampongs below him are included. There is no council, and there are no scribes, secretaries, oppas, or anything else. The va'u is usually almost equivalent to the gelarang. But this is not always true. Thus va'u Veol covers both Ndung and Veol. And some branches of va'u Veol are in other areas, while, for example, a branch of Tjepang is in the Veol gelarang.

Dalu: dalu, dalu wakil, secretary, oppas, mandur, and the gelarang below. There is no council.

634 State: radja (the radja bitjara post is now empty since the former one died), secretary, oppas, mandur, and the office force. Again there is no council and no ministry. However, there is a Hakim Adat of Manggarai. The chairman used to be the radja bitjara, but now he is the radja's younger brother. The members, chosen by the radja, are four in number. At present they are Kraeng Dalu Ruteng, Gelarang Pau (the assistant's father), Gelarang Tenda, and a man of the Ruteng kraeng family.

692 Adat cases may be settled on the kampong, gelarang, or dalu level; or they may go up to the Hakim Adat.

648 The Dutch removed the death punishment,
681 double repayment in cases of theft, lampang and
634

We

648 other types of slaves, and a few other things.
634 They also put in the radja. Otherwise they did
[681] not make much change in the traditional administration. Bima was out, and this may be why there is not so much feeling against the Dutch here.

565 As far as nobility is concerned, there are
789 the radja, dalu, gelarang, tuan tanah, but
756 they have no magic power. The kraeng says, however, that Todo and Pongkor sengadji used to have magic power (another sign of Makassar or Bima influence?). The mbako has magic power. The more I hear, the more I see that the mbako is really an important man.

622 The succession of radjas goes from eldest son
624 to eldest son or brother. The same holds for
632 the dalu, gelarang, tuan tanah, and tuan panga.
634 However, the dalu wakil is chosen by the dalu, always from his family, I suppose. The kepala kampong is chosen by the dalu after sounding out the feelings of the kampong. Many of these are commoners. Some are also tuan tanah. The tuan mbaru is merely the old man of the house with influence. He is usually the oldest. This position is non-hereditary and is evidently a matter of age.

Thus we see that all of these are hereditary, with the only exceptions those of the new kepala kampong and the unimportant tuan mbaru and the obvious dalu wakil.

666 A recent innovation has been the election
646 of members of the Flores daerah parliament,
635 the Dewan Perwakilan Rakyat Flores.

There are five members from Manggarai, elected at large, but by electoral districts. There are five districts named according to the place where the electors meet:

(1) Ruteng (South Central Manggarai)
(2) Rekas (West Manggarai)
(3) Tjantjar (Central Manggarai)

We

538 but many are still remembered. I get the idea that the decline here is not so great as in many other areas.

484 There is practically no desire here yet to go to places which are "happier."

721 266 There was no head-hunting here at any time, nor was there any cannibalism, although they did drink blood for revenge pleasure in war. There was no human sacrifice and no torture.

681 The death punishment was given for murder, a slave having sex relations with a kraeng woman, primary incest (but more distant incest was punished by a purifying rite only). The way the death punishment was carried out here and in Pongkor was to throw the victim down into a river from a high point.

411 231 Note: To kill a beast the people here use a spear or a long knife. It is nearly always the latter.

778 824 The tjompang tree may be only either waringin or dadap.

515 I see plenty of lice-plucking here. The pretty wife of the head guru I saw plucking the head of another woman. And I see this all over. And here, judging by the smell, they seldom bathe. I see no bathing places. Toilets are evidently holes in the ground enclosed by a screen. I don't remember seeing lice-plucking in Makassar or Buginese areas, but perhaps they do it too. I also do not remember seeing it in Ambon. The Toradja certainly do it. Note that the Endenese and people in Larantuka bathe. The Toradja don't. I think it is probably mountain people (especially the dirty Ngada) who do not bathe and also who have more lice. In this regard, note the Manggarai Ngada, Toradja, and Batak. The Minangkabau, although living in the mountains, bathe (a sign of former coastal life?).

124 Thus ended the Manggarai work, and the as-